
Mr. Checkley's
S E R M O N
O N

HEBREWS II. 14, 15.

Upon a sorrowful Occasion.

Mary Hurst

*Joseph Lakin by Brown
His Book given him by his
Grandfather January ^{the} 10
1766*

Mr. Charles's

S E R M O N

ON

THE DEEDS OF THE HEART

Upon a powerful Oration



The Christian triumphing over
Death through CHRIST.

A
S E R M O N

Preached NOVEMBER 10. 1765.

At the second Church of CHRIST,
in BOSTON;

Upon a mournful Occasion.

Published with some Enlargements.

By SAMUEL CHECKLEY, jun^r.
Pastor of said Church.

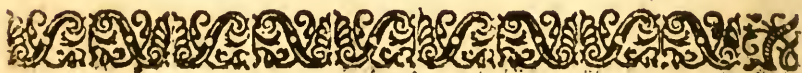
*O Death, where is thy Sting? O Grave, where is
thy Victory? The Sting of Death is Sin, and the
Strength of Sin is the Law, but Thanks be to GOD
who giveth us the Victory thro' our LORD JESUS
CHRIST.* Apostle PAUL.

B O S T O N : N. E.

PRINTED BY KNEELAND AND ADAMS, IN
MILK-STREET, FOR SAMUEL WEBB, IN
CORN-HILL. MDCCLXV.



 **T**HE following Sermon is published at the earnest Desire of many who heard it in Public, and of others who afterwards heard it in Private ; such were the Reasons offered for the Publication, as constrained the Author to consent : If it should please GOD to own it for the Good of any, let Him have all the Praise ; to whose Blessing it is committed for Success.





A Funeral S E R M O N.



H E B R E W S II. 14, 15.

Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same, that through Death he might destroy him that had the power of Death, that is, the devil : And deliver them who through fear of Death, were all their Life-time subject to Bondage.

THERE is nothing more certain, nor is there any thing more serious and solemn than death. Happy, inconceivably happy are all they who are prepared for this important event ; for over such the second death can have no power. O that we were all wise, that we understood this, that we did but consider our latter end ! May it please

please that God from whom cometh down every good and perfect gift, to bless us with this true wisdom ! This would bring us into a glorious meetness for the time of our departure hence, whenever and in what way soever it should please the sovereign Lord of life to order. This would render our condition safe, even tho' it should be our portion to walk in darkness, and see no light : Nay, as my text expresses it, tho' " through fear of death we should all our life-time be subject to bondage."

OF this the word of God hath given us the most comfortable assurance, and we have seen and heard it verified in the joyful deaths of many, whose lives, if I may so speak, have been crowded with spiritual anxiety and distress. That God, to whom they have devoted themselves in the everlasting covenant of his grace, and who hath said to his people, " I will never fail you, nor forsake you," hath made good his word on which he hath caused their souls to rest ; they have found him to be a present help in the last, in the greatest extremity : That Jesus, in whom they have believed, as one " able to keep that which they have committed to him against that day," hath afforded them his comforting presence, upon which they have been able to say, " tho' I walk thro' the valley of the shadow of death, I will fear no evil, for thou art with me." " Christ will ransom me from the power of the grave ; he will redeem me from death ; O death, he will be thy plagues ; O grave, he will be thy destruction."

FROM the words these two points present to our consideration :

It is the melancholly portion of some of God's dear children, " thro' their whole life-time to be subject to bondage thro' fear of death."

THE Lord Jesus Christ hath suffered death for them, that thro' death he might be able to appear for their help and deliverance.

FIRST. IT is the melancholly portion of some of God's dear children, "thro' their whole life-time to be subject to bondage thro' fear of death." I say, of some of God's children; for some there are and not a few, who have a comfortable hope of their good estate; they are above distressing fears, and can say of the blessed Jehovah, "this God is my God for ever and ever, he will be my guide even unto death;" they can go about their worldly concerns having the light of God's countenance lifted up upon them, and a comfortable assurance that the work of divine grace is carrying on in their souls; they love to come and appear before God, finding by experience that Lord's days, and especially, when they are admitted to sit down at the holy supper, are to them an earnest, a pledge & foretaste of that rest which remains to the people of God *above*, in whose presence is fulness of joy, and at whose right hand there are pleasures forevermore.

WHEN they meditate upon the infinite Deity, it is with sacred pleasure, believing that he is reconciled to them thro' his dear son, who hath born their iniquities in his own sacred body upon the tree, and thereby made atonement for them.

WHEN they meditate upon Christ, it is with joy and faith, believing in him not only as their atoning, but their interceding Savior.

WHEN they meditate upon death, it is with sensible comfort, believing that nothing shall ever be able to separate them from the love of God, which is in Christ Jesus their Lord.

SUCH

SUCH persons as these are indeed highly favored of heaven, and have unspeakable occasion to bless the name of the Most High ; it ever becomes them to speak well of him, and celebrate the praises of his marvellous grace.

BUT this is not the case of all God's children ; there are many with whom he does not deal after this sort. Tho' they are equally beloved by God, tho' they are equally dear to him, and shall as surely be saved at last as any, yet they have not that comfort from it that others have ; their minds are harrassed with many fears ; they are called to encounter many doubts and scruples.

WHEN they consider God, they are afraid of him, afraid whether their peace hath ever been made with him ; they are afraid that he is still their enemy, that he hath never caused his anger towards them to cease ; they are afraid that they are yet in the unhappy number to whom belongs no peace, and with whom he is angry every day.

WHEN they think of the blessed Jesus, they are afraid that they have never believed in him in earnest ; that at best their faith hath been only a doctrinal, speculative faith that hath had no transforming influence upon the heart : They are very ready to question whether they have any solid foundation to say of Christ as the disciple Thomas did, my Lord, and my God.

WHEN they think of death, it is with horror and amazement, fearing they have no part in Christ, who is the resurrection and the life, and so don't belong to those, whom God will bring with him another day, that they may behold *his* face in righteousness, and be forever satisfied with his likeness ;

ness ; which way soever they turn their eyes, every thing looks gloomy and dark, and they are ready to give up all the gracious experiences they have in time past, hoped they have had.

SOMETIMES death in itself, is a terror to them, and they dread the season when the union between soul and body must certainly be dissolved ; it shocks them to consider that the time is approaching very fast, when death will make a melancholly alteration thro'out their whole frame ; when their pulse shall intermit as a forerunner of something dismal they have been expecting ; when they shall labor and gasp for breath, and every method tried for their relief by sollicitous friends, shall fail ; when a cold chill shall seize every member and limb ; when the body may expire in convulsion and agony, and the soul it's intimate companion shall enter upon some unknown, untried state, till the morning of the resurrection, while the body is converted into dust and rottenness.

WHEN corruption hath done it's work, you see the earth that once was flesh ; you see the bones, you see the skulls, you see the sockets in which the eyes once sparkled, without the least trace of what was once comely and attracting : This melancholly change doth death make, and that universally and unavoidably, and the consideration of it renders death terrible indeed to some christians ; they cannot employ their thoughts upon it without shuddering, and yet they are afraid to put it far away from them, because it must come.

AND here by the way I would observe, that these fears they are ready to improve as an argument against themselves, concluding that if they were the children of God in sincerity, they should not be

thus afraid to die ; they don't bear in mind as they ought to do, that there is in all persons, both good and bad, a natural abhorrence and fear of death, which grace cannot destroy; any more than it can human nature it self.

MANY, even assured christians, have not been at all afraid to be dead, while the tho't of passing thro' the dark valley hath damped their spirits. The apostle Paul himself desired not death, but the life which followeth it ; he desired “ to depart and to be with Christ ;” that is, he chose rather to be in heaven than upon earth, and as there was no other way to it than by death, he chose to submit to the passage, rather, than not be there : God does not command any of his children to desire death it self, nor forbid them fearing it as an evil to nature ; and it would be much better for some christians, if they thought of this more than they have been won't to do.

BUT that which makes death most of all terrible, is, the apprehension of what comes after it ; here, here is the wormwood and the gall ; here, is what sinks their spirits, and at times overwhelms them in distress ; the thought of another world and of their going into it, as they certainly must, makes them tremble. They are afraid of death in the natural sense of it, but they are much more, inconceivably more afraid of eternal death ; they have such a sense of their sins as committed against the greatest and the best of beings, as makes them fearful of entertaining the least hope that they shall obtain mercy, and so escape the “ second death ;” they have such a sense of their own unworthiness on the account of their sinfulness, as leads them at times to be in great fear that the door of mercy is absolutely shut upon them ; that, that favor which they might

might once have obtained, is “clean gone forever,” that God will be favorable no more,

THEY have awful apprehensions of the holiness and the justice of God ; his “being of purer eyes than to behold iniquity” ; it being impossible for him to endure the least sin, occasions in them a most melancholly uneasiness, least such sins as their’s, such for number, and so aggravated as their’s have been, and in a particular manner accompanied with so much base ingratitude, cannot be forgiven ; they are free to acknowledge that the sins of others may be pardoned thro’ the abundant riches of divine grace, but as to themselves, they are afraid they have committed the unpardonable sin, and that nothing remains for them but “a fearful looking for of judgment, & fiery indignation to devour” them ; this makes them to dread the wrath of God on their own account in particular, and say, “who can dwell with the devouring fire ? Who can dwell with the everlasting burnings” ?

“Now the sorrows of death compass them about, and the pains of hell take hold upon them ;” now they cry unto the Lord, “O Lord, I beseech thee deliver my soul” ! But God still turns a deaf ear to their prayer ; they have no light, no comfort ; they still walk in darkness. Now, “as one observes”, “In the deep distress and clear sight of the amazing vileness of their own hearts, and extensive views of their own numberless transgressions and follies, in their multiplied aggravations, they may have such terrible apprehensions of the glorious holiness, purity, majesty and resentment of God against them, as that by reason hereof they may not be able to endure ; and the terrors of the Almighty, with the sense of their own horrible corruptions, may so fill and agitate their souls, as to overbear their feeble powers,

powers, and hurry them on to great confusion and distraction. And sometimes when it comes to this, there is no regular exercise either of reason or of grace”.

Now the busy adversary improves the season of their distress, by injecting into their minds the most horrible and blasphemous thoughts of God, as tho’ he was not such a God as he is represented to be in his word, as tho’ his promises were as so many artful insinuations to deceive them ; yea, sometimes they are tempted not only to deny all their past experiences, but to conclude that there is in reality no God at all : Now, now are they in “ the horrible pit, and the miry clay where they can find no standing” ; now, now is the time, when they are ready to say, “ O Lord rebuke me not in thine anger, neither chasten me in thy sore displeasure ; for thine arrows stick fast in me, and thy hand presseth me sore ; for mine iniquities are gone over mine head as an heavy burden, they are too heavy for me” : Now, now they have awful discoveries of the dreadfulneſs of God’s displicency of sin and of the great day, as tho’ it must of necessity be a dreadful day to them, and much more tolerable for any sinners upon the face of the earth than for them ; they are ready to tremble (tho’ without just reason) as Fælix did, who had large occasion for it, being exceeding guilty, and so unprepared for such an event ; their souls are full of trouble, and they at times seem as tho’ they were sinking down into the pit, there to be tormented forever with the devil and his angels ; God’s wrath lieth hard upon them, and they are afflicted and ready to die ; the terrors of God come round them daily like water, they compass them about together, and they scarce know what it is to enjoy one day free from spiritual perplexity ; even when they are among their friends

friends and acquaintance, and resolve and endeavor to appear pleasant, if possible, as others do, there is no one knows but God and their own souls, the bitter exercise of mind they have passed thro'.

THEY are subject to bondage "thro' fear of death," and are at times a terror to themselves. This expression of being subject to bondage, may refer to the old testament-saints, who were peculiarly thus in subjection, as they were not so clearly informed of that "life and immortality which are brought to light by the gospel;" but doubtless others are included here, the children of God I mean, at this day, some of whom are exercised with great perplexity on this very account; their fears are so great as to get the mastery at times, and hence they are not improperly spoken of as slaves; no higher can they rise above this wretched state, than as a sense of freedom from the causes of it, is applied to their souls by the holy spirit. While this application is withheld, while the holy spirit desists from witnessing this freedom, they are much in the dark, and in many instances in the most distressing bondage, vastly more grievous and intolerable than the egyptian slavery of old; in this situation they are awfully tempted to neglect duty, as tho' it would be altogether in vain and to no purpose to engage in it; or perhaps as tho' it would be actually a sin in them to attempt it: And when God stands by them so far as that they are "not tempted above what they are able to bear," yet they have no encouragement in duty, that God doth remember them "with that favor which he bears to his people."

SUCH a case as this must needs be very sorrowful and afflictive, and it is one of those dark dispensations that sometimes worry the minds of some
of

of God's dear children to a great degree. Can such an afflicted condition as this, say they, possibly be the condition of one for whom Christ hath laid down his most precious life ? Of one whom God hath effectually called by his grace to himself, to be a monument of his everlasting redeeming love ? To which I answer, melancholly as this representation of the case makes it to be, so it certainly is, and hath been with respect to many, some intentions of which it may not be amiss to assign with humility, before we proceed any further.

ONE intention may be to manifest the divine sovereignty, to teach the children of God that he may do what he will with his own, that he may give or withhold the consolations of his grace, according to his pleasure, without being accountable to any of his creatures ; and happy they who are brought to acknowledge this in the midst of the fiery trial.

ANOTHER intention may be to convince them what an evil thing and a bitter, sin is ; this is the occasion of all that horror, distress and darkness, which the people of God have endured in all ages : Had it not been for this, there had been nothing of this sort to trouble the children of God in such a dreadful manner. This then being the cause, to know by experience what the sad effect is, must have a direct tendency to convince them that sin is the greatest evil that can be ; not only the abominable thing which God's soul hates, but which they themselves ought to hate, without having the least spark of affection for it, remaining in them.

A FURTHER intention may be to hide pride from their eyes, and make them more humble ; that they may have more affecting discoveries of their own sinfulness,

fulness, vileness and ill-deserving ; that they may be brought to lie low before God ; that whereas, they once heard of him only by the hearing of the ear, their eyes may now see him, and that in consequence of it they may “ abhor themselves and repent in dust and ashes.” And when their souls are brought to this, it will have this effect to empty them of themselves, and give them more enlarged and melting views of the free and rich grace of God in their salvation ; it will lead them more highly to prize that perfect and all-sufficient righteousness which Christ hath wrought out for them, and to repair to him with more thankful souls, as their glorious prevailing advocate at the right hand of the Father.

ANOTHER intention may be to wean them more from this world, and make them long after heaven, that place of undisturbed felicity and joy. Notwithstanding the saving change that hath passed upon them in their regeneration, there is still an attachment to this world, that is criminal in them ; they are too apt to let their hearts wander after the “ broken cisterns that can hold no water ;” they are too apt to go astray from God “ the fountain,” who is at all times worthy of their most ardent affections : Such behaviour as this cannot but be displeasing to their heavenly father, and therefore he visits their transgressions with the rod, and their iniquities with stripes ; he brings them into some amazing tribulation, that hereby he may afresh whet their appetite after spiritual enjoyments, and the blessed entertainments of the celestial state.

I WOULD observe further, that in some christians, this spiritual distress, horror and great darkness, may be in a good measure owing to their particular turn of constitution ; they may be of a dark and gloomy mind, so as that it may be impossible, do
all

all you can, to raise them to any high degree of joy upon any occasion. And in such cases it is far from being an uncommon thing to find them troubled with almost a constant series of grievous bodily infirmities and disorders; these tend in their very nature, to render life uneasy and uncomfortable; and much more so, when they seize upon a constitution that was not sound before. Here I shall make use of the words of a Divine of our own; * “ Besides the various and disordered elements without, says he, besides the various substances received in us, and their various troublesome impressions on us, some unhappy constitution of the nervous system, or other parts of this frail body, either in it’s primary formation, or some other incident under the divine direction, may occasion a great variety of disorders, first of the body, and then thereby of the mind. The mutual influence between these two very different parts of the human composition, is too mysterious for our present understanding; but that they have such a mutual influence on each other, we most certainly know by universal and perpetual experience. Disturbed ideas in the mind, surprisingly disturb the body; and disorders in the body, as strongly affect and disturb the mind, tho’ the immediate cause of this, says he, I can resolve into nothing else, but the continual agency of God within us, according to particular rules his consummate wisdom hath prescribed.” Thus my author.

I PASS on to the

SECOND

* The late excellent Mr. PRINCE, in a sermon published by him upon a very melancholly occasion, the death of the late Mr. EDWARD BROMFIELD, a person though eminently good, yet remarkably visited with spiritual exercises,

SECOND head of discourse. The Lord Jesus Christ hath suffered death for his people, that thro' death he might be able to appear for their help and deliverance. Here, here is joyful tidings for them who are mourners in our Zion; and unless their souls absolutely refuse to be comforted, they will encourage their drooping spirits. Jesus their friend hath appeared for them; he took not on him the nature of angels, but he hath assumed the human nature; "as the children were partakers of flesh and blood, he also himself took part of the same;" "we have not a high priest that cannot be touched with the feeling of their infirmities, but hath been in all points tempted like as they are, yet without sin;" he hath born their griefs and carried their sorrows; he knows by experience what their spiritual troubles and conflicts are, and indeed in a manner vastly beyond what they ever felt, as we may easily collect from what he underwent in the garden, and upon the cross. O how amazing were his sufferings when his soul was "exceeding sorrowful even unto death," when he cried out once and again in great bitterness, "Father, if it be possible let this cup pass from me!" But especially, how amazing were his sufferings towards the close of life, when the powers of darkness beset him with the most cruel tormenting blasphemies, when for holy and wise reasons they were permitted for a while to vent their rage and malice upon him, which no doubt they did to the utmost of their power, and with the greatest pleasure! If we add to this, the hidings of God's face in such a sore season, which constrained him to cry out my God, my God, why hast thou forsaken me, we may well think that he felt to the extent, and even more than any of his people have done, and therefore cannot but have a sympathy with them in their greatest distress. But this alone was not sufficient,

he actually submitted to death that he might taste it for them ; he bowed his head and gave up the ghost ; he hath also lain in the grave, where they must all be laid ; he not only died, but he was buried for their sakes ; “on the third day he rose from the dead, according to the scriptures, and is become the first fruits of them that sleep.” Thus “through death, he hath destroyed him that had the power of death, that is, the devil ;” by his dying on the cross he hath abolished the power of this grand adversary, so that he shall never recover it again. “The authority, says Mr. Pool, the right and command, “the keys of death, are in Christ’s hands only, and “he employs him as an executioner in it, only “when and as he pleases.” That he hath destroyed his power, is evident from his rising from the grave, and now “he is alive and lives for evermore ;” and not only so, but he will rule and reign ’till the last enemy it self shall be intirely overcome. This is one glorious effect of his submitting unto death.— Another effect is, that he might deliver them who “thro’ fear of death have been subject to bondage.” He brings them into such a state, as that they shall actually be the subjects of this deliverance, in all parts of it, whether they have, or have not the comfort of it, at present.

AT their first conversion he dispossessed the strong man armed, who had led them captive at his pleasure ; at that very time when they were brought savingly home to Christ, he struck off their captive chains, and made them free : He took the possession of their hearts for himself, and set up his throne there. In Christ Jesus they are delivered from the guilt of all their sins, how numerous, and how aggravated soever ; in him also are they freed from the power of their lusts, so that no iniquity hath the dominion over them ; being made thus free,
they

they are enabled to serve him "in holiness and righteousness," the remaining part of their lives.

WHEN you tell them of this, they will be ready indeed to deny it all, and say, that it cannot possibly be ; but this does not render it at all uncertain, whether what I have here asserted is true. There is really a good work begun in them, and God will not forsake the work of his own hands, but "will perform it unto the day of Christ Jesus." Tho' they are backward to acknowledge any thing of this kind, his spirit is really in their hearts, carrying on the most blessed designs ; if not building them up in comfort, yet building them up in holiness ; making them more patient, more humble, more meek and lowly, more heavenly and less earthly minded, fixing their hearts more intensely "on the things that are above, where Christ sitteth at the right hand of God." He promotes their growth in grace, and the more they flow in tears, it is that they may reap a more plentiful harvest in glory.

As they approach towards the conclusion of their continuance here, their meetness for the inheritance of the saints in light increaseth, and perhaps their spiritual darkness may increase too ; but sometimes he shines in upon them in a glorious manner, and gives them the "earnest of their inheritance," before they "go hence and are here no more." He brings them out of great and distressing darkness, into marvellous light ; he turns their mourning into rejoicing, into adoring praises and thanksgivings to God for the displays of his wonderful grace, in triumphing over such unworthiness as their's hath been, by giving them the joy of his salvation. Now Christ delivers them from their perplexities, by affording them a comfortable hope that their ini-

quities are taken away, and their sins purged, that they are intitled, through the worthiness of the Redeemer, to the blessedness of that man "whose transgressions are forgiven;" he lets them know by the spirit, that their peace is made with God, and that they are interested in all the invaluable blessings of his purchase; he lets them know that death is not only a conquered enemy, but a friend, and that he can never do them any real harm; their fears of death which they were ready to conclude, would grow stronger and stronger, have been astonishingly scattered, and they have welcomed it's approach with transports of joy, as knowing it is sent to put an end to all their perplexities, and open a door to endless felicity. They see by faith the day of immortal glory dawning in their souls, and experience such joyful consolations, as it is not possible for them to utter; "eye hath not seen, nor ear heard, nor can it enter into the heart of man fully to conceive of the things which God hath laid up for them that love him," and which they have the ravishing prospect of: Their souls are swallowed up in the foretaste of what is to come, longing to leap out of the body at once, and enter into glory. There is no earthly comfort but they can now chearfully leave it; once, perhaps, a dear husband, or a dear wife, a dear brother, or a dear sister, a dear parent, or a dear child, might make them desirous of tarrying in the flesh a little longer; but now they can leave all for Christ's sake, and have an earnest "desire to depart, to be with Christ which is far better." They have not the least reluctance at the thought of leaving the world, but rejoice with joy unspeakable, in hope of the glory soon to be revealed in them.

Thus divinely favored have some been, when the scenes of life have been closing; and however
God

God may be pleased to order with regard to others, tho' they should not obtain this joy and gladness at death, and have but a small glimmering of hope ; yet Christ will deliver them also by the saving strength of his right hand : " Light is sown for the righteous, and gladness for the upright in heart." He will deliver them from being swallowed up of despair ; he will deliver them from being swallowed up of any of their spiritual enemies ; tho' satan should desire to have them, as he hath often wished he might, yet Christ will keep them safe, and none shall ever pluck them out of his almighty hands. Tho' in their last hours they may not be in the possession of those joys that others are and have been, yet there are immortal joys before them, to the possession of which he will infallibly introduce them at the consummation of all things, in that world above, where all darkness, " sorrow and sighing shall flee away ; where the lamb that is in the midst of the throne, shall feed them and lead them to fountains of living water, and God shall wipe all tears from their eyes for evermore." There, every thing shall " cease from troubling," and there " their weary souls shall be at rest ;" " now are they the sons of God, and it doth not yet appear what they will be, but they know that when he shall appear, they shall be like him, and see him as he is : " They " shall behold his face in righteousness, they shall be satisfied, when they awake, with his likeness ;" and this will be a perpetually increasing happiness.—

I proceed to a practical Improvement.

First. LET us be thankful for the Lord Jesus Christ, and his undertaking for his people. Were it not for him, his people could not enjoy any solid comfort, either in life or in death ; it is he who hath

hath appeared to deliver them from the sad effects of the apostacy, so far I mean, as that it cannot affect their spiritual interest : Die indeed they must, but then Christ “hath appeared to take away sin by the sacrifice of himself,” so that the sting of death shall certainly be removed. It is he, that hath felt the miseries they endure, and that feels with them ; it is he, who by his sufferings, hath taken away that curse that there is in afflictions, with respect to the wicked : It is he, who hath descended into the grave, that he might scatter the horrors of it, and make up a comfortable bed for them against that time, when they shall “sleep the sleep of death :” It is he, who hath engaged to keep them in the dying hour, from falling a prey into the hands of satan : It is he, who hath engaged that they shall rise again, and “that where he is, there likewise shall they be.” That is his kind voice to them, “Let not your heart be troubled ; ye believe in God, believe also in me. In my father’s house are many mansions ; if it were not so, I would have told you ; I go to prepare a place for you ; and if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also.” And now is it so ? What thanks are due to heaven for the undertaking of this divine person ? How should believers prize and love him ? How concerned should they be to live to his glory, and advance his honor ? With what pleasure and satisfaction should they employ their thoughts upon him ? And O how agreeable should it be to them, to speak of him to one another ? How should their souls make their boast in the Lord ? How should the humble when they hear hereof, be glad ? How should their souls magnify the Lord ? And how should they exalt his name together ? Well may they adopt that language now, before the king of terrors looks them in the face, “O death, where is thy

thy sting ? O grave, where is thy victory ? The sting of death is sin, and the strength of sin is the law ; but thanks be to God who giveth us the victory thro' our Lord Jesus Christ."

Secondly. LET sinners see to it in earnest, that they become actually interested in this glorious deliverer. While many of God's children are afraid of death, when they have no just reason for it, you, who have large occasion to fear, are quite destitute of it ; pray let me ask you, what is the reason that you are, without any concern upon your minds ? Do you say, you hope you have made your peace with God ? What ? Let me ask you, made your peace with God, and yet continue in your sins ? What ? Made your peace with God, and yet never have exercised true repentance unto this day ? What ? Made your peace with God, and still remain strangers to the Lord Jesus Christ, and the glorious method of redemption by him ? It cannot possibly be ; it is one of the greatest absurdities imaginable, and proclaims you guilty of the most awful madness. Should God lay you upon a sick bed in the state you now are, and you know not but he may do it soon, you would inevitably be in a most dangerous, tremendous condition ; the sentence of God's broken law, would be in full force against you. Whatever comfort you might then have, it would be only " sparks of your own kindling," with some of satan's help ; or whatever distress or despair you might then be in, it would all be just and righteous, and nothing would remain before you but the horrors of eternal darkness. How will you bear to hear that sentence from your inexorable judge, " depart ye cursed into everlasting fire prepared for the devil and his angels ?" Oh ! how will you endure under a prospect of this ? How would the neglect of past opportunities wreck your souls ?

souls ? How would your consciences sting and torment you ? How would hell, as naked before your eyes, and destruction without a covering, terrify you ? How would the frightful fiends of hell triumph over you, as an eternal prey for their malice and revenge ? How would you sink at last into the lake that burns with fire and brimstone, into the bottomless pit, from whence there can, never, never be any redemption ? Are you willing, O sinner, that this should finally be your portion ? Have you, being forewarned, been forearmed against it, so that you need not fear with any amazement ? O look into this matter tho'roly now, and fear in time, lest you should have this at God's hand, to lie down in eternal sorrow. Make haste to the Lord Jesus Christ, who hath "abolished death," and delivers from the "wrath to come." Look to him in earnest to turn you from all your sins, to interest you in his perfect righteousness, and sanctify you by the holy Ghost. Look to him that a day of divine power may come upon your souls, that you may know by happy experience, what it is to be raised from spiritual death, by having a divine and spiritual principle implanted in you, that shall habitually and powerfully dispose you to walk in newness of life and new obedience. Should you once be so favored by divine grace, as to find such a change as this in you, O the blessed foundation that would be laid hereby for comfort in your own breasts ! What a glorious alteration would it make in your present condition ! Such a change as this being effected in you, you must be unspeakably happy in this world, whatever your external circumstances are, even tho' you should enjoy but a bare existence here ; but O how much more happy, inconceivably so, would you be in the heavenly world, where you shall enjoy perfect and everlasting happiness in the immediate presence of God,
the

the chief good, and fountain of all felicity ! O then seek this change in earnest, seek it instantly, for you know not what a day may bring forth. Death approaches nearer and nearer every moment, as you must be sensible, if you exercise your thoughts upon it : It hath been a dying time among us, and not a few have been suddenly removed by death. Wherefore, be “ giving all diligence that you may at last be found of your judge in peace ; watch therefore, for ye know not when the master of the house cometh, whether at evening, at midnight, at cock crowing, or in the morning : And what I say unto you, I say unto all, watch.”

Thirdly. WHEN we see or hear of the Lord Jesus Christ's appearing for any, and delivering them from the fear of death, to which they have been in bondage, let divine grace have all the glory. In this manner, hath our glorious and exalted Redeemer appeared for many in former ages, of which we have had accounts in the histories of their lives transmitted to us. In this manner, hath he appeared for many in later ages, as many can testify : In this manner hath he appeared for some of this church, in the years that are past, and of some within the compass of our own observation, who are now rejoicing before the throne of God and the Lamb. In this manner hath he appeared of late for a pious handmaid of his, one of this church, whose remains were not long since followed to the grave.* I am not fond of giving characters of the dead, but there was something so singular in her case, as that I think I should disobey the call of providence if I did not make some public mention of it, that God might be glorified, that the Redeemer might be honored, that the ways of

D

wisdom

* Mrs. MARY GALLOP, Widow, aged 37 Years.

wisdom may be recommended hereby, and that the distressed people of God might be comforted from God's gracious dealings with her.

THIS pious person deceased, dated her first serious and abiding impressions from the time of that terrible earthquake on the 18th of *November*, in the year 1755; when many besides were awakned, and some others of this society. O that such would take a hint from hence, to examine of how long standing their impressions have been! While the goodness of many, it is to be feared, hath been "as the morning cloud, and as the early dew that passeth away," her impressions remained till, as we have most comfortable grounds to hope, she was savingly brought home to God; she dreaded nothing more than apostatizing from good beginnings; and made it her daily importunate prayer, that God would not cast her away from his presence, and take his holy spirit from her. She was a constant devout attender on public worship on Lord's days, and upon occasional opportunities; and as was judged by some, to the injuring of her health: Upon the mention of which to her, her reply was, to this purpose, "That time was but a small space to prepare for eternity, and that it had need be improved well." She seemed to have a growing delight in remembering God in the ways of his own appointment, and much of her time did she spend in her chamber, when the Lord's day was over, in reviewing her behavior, and examining how matters stood between God and her own soul: It evidently appears to have lain with constant weight upon her mind, that she might not be deceived. She had an affecting distressing sense of the deceitfulness of the heart, and of her own heart in particular, and was frequent and most importunate in her prayers at the throne of grace, that she might not be left
to

to impose a cheat upon her own soul. This appeared not only from her conversation about religious matters, in which she was won't to delight ; but also from her private papers, which she consented before her death, her friends might make known, if they judged it might be of service to any, and so glorify God. In one of her papers I find her expressing the sollicitude of her mind, in this manner, on the morning of a sacramental sabbath, when looking into her state :—

“ Lord what shall I do ? I dare not trust my self ;
 “ I can do nothing of my self, and yet I dare not
 “ neglect putting my self on a trial. But I know
 “ not how to manage it, I know not how to rest in
 “ any determination of my own ; I am so much
 “ a stranger at home, that I am afraid of being de-
 “ ceived, and I am sure I shall be deceived, if I
 “ confide in my own self-examinations : Lord search
 “ me and try me, even my heart and my reins,
 “ and show me if there be any evil way in me !
 “ Show me my state, show me the stirrings of sin
 “ in me, and if there be any sincerity, bear witness
 “ to it ! Help me to do my part in this great work !
 “ Make me willing to know the worst of my self !
 “ Divide my mind and my thoughts from vain ob-
 “ jects ! Fix my heart on this business, and keep
 “ me close to my work ! Grant me thy presence
 “ and aid, that I may have a right understanding
 “ of the rules by which I am to try my self, and
 “ by which I shall be judged in the great day !
 “ Discover to me all the wandrings and turnings
 “ of my false heart ! Lead me into every secret
 “ chamber of my soul, and make me to know what
 “ is there ! Make me rightly to distinguish between
 “ appearances and realities ! Suffer me not to mis-
 “ take things to my everlasting hurt ! If I have
 “ deceived my self to this day, let me do so no
 “ more ! If there be any grace in me, let me know

“ it that I may praise thee, and let thy spirit bear
 “ witness to it, that I may be no longer at a loss,
 “ and dishonor thee by doubting ! If I live in the
 “ indulgence of any one sin, Lord discover it to
 “ me in the vileness of it, and enable me to repent
 “ in dust and ashes ! Give me longings of soul after
 “ Jesus Christ, and communion with him, and let
 “ me have thy approbation sealed to me at thy
 “ table, by thy gracious meeting of me there, visit-
 “ ing me with thy favor, and communicating of
 “ thy self unto me ! Lord thou understandest what
 “ I am, and how it is with me ; tho’ I may be
 “ mistaken, yet thou canst not, and thou canst keep
 “ me from being mistaken : O do it for thy mercy’s
 “ sake, do it for thy Son Jesus Christ’s sake ! O
 “ do not fail me, I earnestly beseech thee, but in
 “ thy light, let me see light !”

ON another Lord’s day she writes thus : “ O
 “ Lord God ! cast every thing out of my soul that is
 “ contrary to thy holy will ! Is there any sin in me
 “ that I rowl as a sweet morsel under my tongue,
 “ that I have not at present the knowledge of ? O
 “ discover it to me ; give me grace to resist it,
 “ and strength to overcome it ! O Lord of heaven
 “ and earth ! discover to me the true state of my
 “ soul ! I know not what judgment to form of my
 “ self ; sometimes, I hope I am not wholly given
 “ over by thee, but that thy holy spirit is at work
 “ upon my soul for my final good ; at other times,
 “ I fear I am given over to an hard heart, and a
 “ blind mind. O shut not the door of mercy upon
 “ me, for thy dear son’s sake, who hath died for
 “ sinners, for great sinners ! O may I never rest ’till
 “ I can say, I know what it is to be born again, to
 “ be renewed in the spirit of my mind, and to be
 “ changed into the image of Christ ! O that the
 “ same mind may be in me that was in Christ !

“ O make me holy in heart, make me holy in life,
“ and in all manner of conversation ! Let me not
“ be dead, while I have a name to live ; O let me
“ not think I am something, when I am nothing ! ”

NOTWITHSTANDING her close walk with God, which many could not but take notice of ; it was her portion, as it is and hath been of many others, to labor under the hidings of God’s face, for a considerable while together : God led her and brought her into darkness and not into light, and very sore were the temptations with which she was exercised from time to time ; in the midst of these, her soul followed hard after God, who was pleased in a wonderful manner to uphold her by his right hand.

UPON another Lord’s day she writes thus : “ O
“ Lord of heaven and earth ! pardon the sins of
“ this day ! O let not the hellish, blasphemous
“ thoughts, that have this day had an entrance
“ into my soul, separate between thee and me ! O
“ God ! deliver me for thy great name’s sake ! O
“ deliver me for thy son’s sake, who is my only
“ refuge ! O let not these thoughts have dominion
“ over me ! O holy Lord God ! cast these dread-
“ ful thoughts out of my soul ! O thou that hast
“ the hearts of all in thine hands, and turnest them
“ as the rivers of water are tured, O turn thou me,
“ and I shall be turned ! draw me and I will run
“ after thee ! O cleanse my guilty soul from all
“ it’s hellish deformity ! O I am viler than the
“ beasts that perish, and it is because of thine in-
“ finite mercy, that I am not lifting up my eyes in
“ hell-torments, crying for a drop of water to cool
“ my burning tongue. O will that time ever
“ come, that I shall live without offending such an
“ holy God as thou art ? When I shall live free
“ from

“ from indwelling sin, and so from these horrible thoughts ? O God ! cast sin out of my soul, cast satan out of my soul ; O grant it for Christ’s sake, to whom be glory for ever and ever, amen ! ”

At another time she writes thus : “ O Lord God that madest heaven and earth ! allow me to make known my request unto thee ! Thou searchest the hearts, and triest the reins of the children of men ; O search me and try me whether there is not some hidden sin that adds fuel to the hellish blasphemous thoughts, which from time to time molest my soul ; and which, if I know my own soul, I desire this day to be delivered from ! O God ! deliver me for thy great name’s sake, O deliver me for thy dear son’s sake ! O look upon Jesus, look upon thine anointed, and for his sake deliver my soul in adversity ! O Jesus ! thou that didst cast seven devils out of Mary Magdalen, cast satan out of my soul ! Let him not have dominion over me any more ! O let not such shocking blasphemies against the son of God, against the suffering son of God, again enter into my poor soul ! ”

UNDER all her temptations and sufferings, she justified God, ascribed righteousness to him, and condemned her self, acknowledging that she was so far from being hardly dealt with, that she deserved more, infinitely more than she had ever yet endured.

In another place she expresses herself thus : “ O God ! if in the midst of all my fears, there is one spark of grace in my soul, O breath in upon it, that my poor benum’d soul may feel some comfort of it ! But if thou hast otherwise appointed,

“pointed; and seest fit that I should go mourning
 “all my days; what shall I say? Thou hast a
 “sovereign right to dispose of thy mercy as thou
 “pleasest. I acknowledge I have forfeited all
 “mercy; I have nothing to plead but guilty,
 “guilty; and if ever I am saved, it is because thou
 “will have mercy on whom thou wilt have mercy.
 “O keep me from despairing of thy mercy! O
 “keep me from presuming on thy mercy! O leave
 “me not, O forsake me not; O leave me not to
 “my self! I perish for ever, if left to my self; I
 “cast my self at the feet of thy sovereign mercy,
 “resolving that if I perish, I will perish there.”

IN another place, she appears to have some re-
 vival concerning her self; when she was asked in-
 deed whether she had not at some seasons some
 such revivals, she was always backward to own it,
 and rather than do it, would say, it was perhaps a
 delusion; and I would observe here, that it is no un-
 common thing for persons in her circumstances, to
 contradict their own experiences, thro’ fear of
 drawing a comfortable conclusion, that does not
 belong to them.

HER own words are these, as I find them in
 writing: “And now, O my soul! hast thou ever
 “experienced the love of a Savior? Hast thou ever
 “tasted that he is gracious? Canst thou say upon
 “examination, that thou hast chosen him as
 “thy portion and thy all? And canst thou live
 “contented without his company? Dost thou not
 “long to meet with him, to hear his kind voice,
 “and see his lovely face? Art thou not enquiring,
 “O thou, whom my soul loveth! O that I knew
 “where I could find thee, who art the chiefest a-
 “mong ten thousand, and altogether lovely? Art
 “thou not desirous to know how thou may’st come

“at

“ at him ? Wilt thou go to the third heavens to
 “ be with him there ? That time is not yet come ;
 “ O when will it come ? But is there no enjoying
 “ Christ until then ? O yes, there is. Rouse up
 “ then, O my soul, and go to his house, go to his
 “ table ; there sit under his shadow with great de-
 “ light, and let his fruit be sweet to thy taste.
 “ There, let your cry be, that he would take you
 “ into his banquetting house, and that his banner
 “ over you, may be love. Thou hast found no
 “ satisfaction any where else, make hast to him
 “ then, and while you are afraid to go to his table,
 “ be much more afraid to stay away, least you
 “ should dishonor Christ, discourage others, and
 “ prevent your own benefit. Blessed Jesus ! be-
 “ hold I come as thou hast invited me ; shew thy
 “ self to me, and lift up the light of thy countenance
 “ upon me ! Blessed Jesus ! I come unto thee, who
 “ hast said, look unto me, and be saved. Blessed
 “ Jesus ! I come to thee, who hast said, Ho, every
 “ one that thirsteth, come ye to the waters, and he that
 “ hath no money, come ye, buy and eat ; yea,
 “ come, buy wine and milk without money & with-
 “ out price. Wherefore do ye spend your money
 “ for that which is not bread, and your labor for that
 “ which satisfieth not ? hearken diligently unto me,
 “ and eat ye that which is good, and let your soul
 “ delight itself in fatness. Blessed Jesus ! I come
 “ unto thee, who hast said, if any man thirst, let
 “ him come unto me and drink. Blessed Jesus !
 “ I come unto thee, who hast said, whosoever will
 “ let him come and take of the water of life freely.
 “ Open my mouth wide, and let my soul be filled
 “ as with marrow and fatness ; so shalt thou pur
 “ gladness in my heart, more than in the time,
 “ when corn and wine and oil are increased ! Lord !
 “ thou art ready to give bread to the hungry, and
 “ the water of life to him that is thirsty ; but both
 “ the

“ the appetite and the food, the feeling want and
 “ the relief, are all from thee. O for enlarged
 “ affections and desires after this ordinance, answer-
 “ able to my need of it ! Create and stir up in me
 “ earnest longings after this ordinance, that with
 “ desire, I may desire to eat this passover, and that
 “ it may be a token to me of God’s having passed
 “ over my sins in the day of his anger ! As the
 “ hart panteth after the water-brooks, so panteth
 “ my soul after thee, O God ; send down thy holy
 “ spirit to provide entertainment for thee in my
 “ heart ; may it be found swept of all sin ; and
 “ adorn’d with all sacramental graces ! “ Awake,
 “ O north wind and come thou south, and blow
 “ upon my garden, that the spices thereof may
 “ flow out, and let my beloved come into his gar-
 “ den, and eat his pleasant fruits !”

MANY other experiences of this sort could I pro-
 duce from her own writings, in which, in the midst
 of great doubts, she showed the highest affections for
 God, for Christ and his ordinances, equal to what
 many have found, who have attained to the full
 assurance of hope.

It was her practice on Lord’s day evenings, to take
 a serious review of the past day ; instead of spend-
 ing that precious part of time, in idle impertinent
 conversation, as is shamefully practiced among many
 of the professors of christianity, she retired from the
 world, and spent good part, what was not improved
 in religious discourse, in examining her self, and
 pouring out her soul before God. She ever ap-
 peared to be deeply affected with the sins attending
 holy time and duties, and ceased not to pray for
 E the

the forgiveness of them, with the greatest importunity and fervor, that her profiting might not be hindered.

ON one Lord's day evening she writes thus, and in the like manner at many other times :
 " O God ! for Christ's sake pardon the sins of this
 " sabbath ! O God ! I blush and am ashamed
 " when I reflect how my heart hath wandered from
 " thee in thine house ; O how long shall vain
 " thoughts lodge within me ! When I would do
 " good, evil is present with me ; O wretched soul
 " that I am, who shall deliver me from this body
 " of sin, from this body of death ! O wash me in
 " that fountain that is set open for sin and uncleanness !
 " Glory be to thy name that there is any
 " hope concerning me, that there is a way found
 " out in which thou canst be just, and yet justify
 " the believing sinner ; O enable me to believe
 " in Christ to the saving of my soul ! O that thy
 " spirit may accompany the means thou art using
 " with me, that they may be effectual for my
 " salvation."

SHE had a most humbling sense of her unfruitfulness under the means of grace, and bitterly bewailed it before God.

ONE evening she writes thus : " O pardon the
 " sins of this sabbath ! make me sensible O God !
 " of the vast obligations I am under to thee, for
 " thy sparing mercy, while many are gone down
 " to the grave, and numbered among the dead ! I
 " am among the living ! O that it may be to praise
 " thee !

“ thee ! O Lord ! send down thy holy spirit into
 “ my soul, without which all means will prove in-
 “ effectual to my salvation ! Paul may plant and
 “ Apollos water, but it is God must give the in-
 “ crease ; O let me no longer be as a barren tree
 “ in thy vineyard, but O ingraft me into Christ,
 “ by faith, breath into my dead soul that I may
 “ live !”

ESPECIALLY was she affected and distressed with
 the sins she had been guilty of upon a communion-
 day.

THUS I find her expressing herself : “ O let not
 “ the sins of this sacrament rise up against me in
 “ judgment, in the great day ! O let me not with-
 “ Judas be a betrayer of my Lord ! O let me not
 “ crucify him afresh by my sins ! O let me not put
 “ him to open shame ! O let me not be found a-
 “ mong them that shall plead, Lord ! Lord ! have
 “ we not eat and drank in thy presence, to whom
 “ Christ will say, depart from me, I know you not
 “ ye workers of iniquity ! O God ! I most earnest-
 “ ly deprecate this awful doom ; O shew me a
 “ token for good, that this will not be my case ;
 “ that I may run and not be weary, that I may
 “ walk and not faint !”

God was pleased to exercise her with great bodily
 weakness and heavy pain, and to confine her to her
 house for about half a year ; during which time
 her darkness was great, tho' not always in the same
 degree. Under all, her behavior was remarkably
 patient and submissive : The more she underwent,

she appeared to be the more astonished that she underwent so little. She had a constant deep sense of the greatest unworthiness in her self, and seemed to be amazed that God laid his hand so lightly upon her. She appeared to have death continually in her eye, and was evidently under deep impressions from the importance and solemnity of it.

THE Wednesday morning before she expired, thinking her self to be dying, she cried out, “ O whither am I going ! O God ! have mercy upon me ! O Lamb of God ! have mercy upon me ! O wash my polluted soul in thy precious blood, if it hath never been washed before ! ” And thus she continued praying, for some time ; afterwards she appeared more calm, till Thursday about noon, when her distress returned. She was exceeding desirous of seeing a certain person, with whom she had often conversed concerning such distress as she was now in : Upon seeing the person, she cried out, “ I am upon the borders of despair ! ” To which it was replied, “ that she was too fast held by the almighty power of God to be left to this.” She then told the person, she had sent for her to know how far she was left in the day of her temptation ; who replied, that no tongue could describe it ; She said, “ I am worse than you for all that.”

UPON being intreated to hope in God, and put her trust in him, who was moved from himself and not from any thing in us, she said, “ she could as soon make a world.” In this distress she continued for about an hour. Not long after she was meditating upon that passage of scripture, in
the

the 50th Psalm, "call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me;" she said, "it seemed to give her some small glimpse of hope;" and asking some standing by, if they thought this could be from the spirit of God? They said they believed it was, and that it was not likely satan would be any ways instrumental of her enjoying one moment's true peace. She then turned this passage into a prayer, and resolved that she would glorify God, while she had any being.

SOME time after she said, "she could not pray;" and then again, calling upon her friends to help her in praying for mercy, she begun her self with the most earnest intreaties of this sort: "Now is the critical time, O Jesus! thou that didst meet a persecuting Saul in the way to Damascus, O meet me in the way! meet me in the way, thou that didst never cast away any, when thou wast here upon earth! O thou! that hadst mercy on a Manasseh, have mercy upon me! O let not my unbelief separate me from thee, but let my unbelief be separated from my soul! Thou eternal Father! shew mercy! Thou eternal Son! shew mercy! Thou eternal Spirit! shew mercy! O thou unchangeable, ever the same, promise-fulfilling God! thou hast wrought these desires in my soul. O fulfil them for me, not for any merit in me, but for thy great name's sake, and thou shalt have all the glory!" After this her spirits revived in a wonderful manner, and God seemed to be with her of a truth by his gracious influences. Being almost overcome, she fell back on her pillow, and then said most earnestly: "O that I had a thousand tongues to praise him! praise him, praise him

“ him, for I want more to praise him than I did to “ pray for me.” Upon being told it would be a wonder if satan did not assault her again, she said, “ Can I ever doubt again after this ?” One speaking to her of the goodness of God in delivering her from the tempter ; yes, says she, “ the tempter “ was obliged to fly, and I left my burden I don’t “ know how, but it was gone in an instant.”

AFTER a little while, she said : “ O now I find, “ I see this misgiving heart of mine ! O ! all “ of you remember for me what is past, for it is a “ wonder if I don’t get to questioning all to morrow “ again ; it seemed to me just now, as if I could “ chearfully have died, but O the joy was but for “ a short season. What ! one glimpse of glory “ and no more ! return, return, return !” She continued in this frame ’till morning, when she said, “ O how hath God baffled satan for me ? Surely “ it is a miracle, and if I could give you the whole “ account of it, it would appear so to you.” But being very much overcome, by such extraordinary exercises, she said but little all the next day.

ON Saturday, some body that came in, told her, she seem’d to be better ; not regarding the state of her body, she said, “ O yes, the fear of death was “ taken away in a moment, and I can say, from “ my own experience, that there is such a thing as “ a death-bed’s being comfortable.” On being told by some that no body could rejoice more at her welfare, here and hereafter, than they ; she said, “ I pray “ God you may be made partakers of the same “ blessedness, and then you will be as happy as I.” In the afternoon I visited her, and ask’d whether she could

could not now say, "I know in whom I have believed?" She said, "I hope I can, I hope I do. "O Sir, what shall I do for God, what shall I do for Christ?" I told her, all that God expected from her now, was to give him the glory; to which she answered, "O that I had the tongue of an angel!" In the evening, her mind being clouded, she said, "Do you think this misgiving heart of mine, don't begin to doubt already?" She was asked, what the cause of it was? She replied, "because I have no more love; I feel like an infant, and seem to want the arms of Christ underneath me to uphold me:" And cried out, "O Lord! if it is thy work, return, return; but if not, let it depart. O what an awful thing would it be to be deceived, after all this!" On hearing the 50th chapter of Isaiah read, when come to the last verse, she said, "it was she that had been compassing her self about with sparks of her own kindling." She was ask'd upon this, if it was of her own kindling, why she did not produce the same joy and peace she had on the Thursday night? O, says she, "I could not do it if I might gain the world." She was desired to hear the preceding verse read, "Is any among you that feareth the Lord, &c. let him trust in the name of the Lord, and stay upon his God. O I hope, says she, "I am one that fear the Lord, and desire to obey the voice of his servant." Upon this then, said some body, "you may take comfort." Well, says she, "I don't know, God is sovereign, and hath mercy on whom he will have mercy." Sometime after she cried out, "two women shall be grinding at a mill, one shall be taken and the other left; and what if I should be left?" One said to her, and what if you should be taken? O then said she, "heaven and
"earth

“earth shall resound with his praise.” And then again she was in a most joyful frame. Thus she continued ’till towards morning.

ON the morning of next day, being Lord’s day, she was again in great distress, doubting all again, and cried out, apprehending she was dying, “O Lord ! if I have never closed with Christ, O help me now to close with him ! O thou who didst call Lazarus out of his grave, call my dead soul, and I will come to thee ! O the dreadful thought of being separated from God for ever, and consigned over to dwell with the wicked, which my soul abhors ! O Lord I cannot, I will not let thee go, except thou blest me ! O what would I give to know that Christ loved me, and that he gave himself for me !” Being asked, if she could not say that she loved Christ ? She answered, “Do I love him ? do I love him ? it is the desire of my soul to love him.” This day she had such a sense of the sovereignty of God, and of his justice if he should cast her off for ever, as brought her to appearance into the lowest depths of humiliation ; she seemed so vile in her own eyes, that she could not ask for mercy, and thus remained ’till about four o’Clock in the afternoon, when she broke out into the most surprizing expressions of praise to God, that he had once more suffered her to call upon him for mercy ; and “brought her up from the horrible pit.” Now the fears of death went quite off, and she was wholly contented to submit to it, in any shape that God pleased. Now her soul was full of the love of God ; when called to see her after meeting at night, she spake to me thus, “O Sir, I have been in hell to day, as it were, and I thought I should have been there forever”
“and

“ and ever : But God hath delivered my soul. O
 “ Sir, praise God with me, and praise God for me !
 “ You never had so much occasion thro’ your whole
 “ ministry, as you have now. And if I get to heaven,
 “ as I now believe I shall, there is not one there
 “ that will have so much reason to praise him for
 “ the riches of his grace, as I shall have ; O what
 “ a God is this ! what a God is this !” And thus
 over and over, I suppose for near twenty times
 together.

WITHOUT any remarkable alteration, she remained ’till next day, when about 6 o’Clock in the afternoon her soul took its flight to the heavenly paradise ; having been a remarkable, conscientious, upright walker with God, from her first being wrought upon by the holy Spirit, a testimony for which every one is ready to give, who had the happiness of an acquaintance with her.

NONE I trust will be offended at this relation of God’s dealings with one, who hath been won’t to worship with us, with whom some of us have taken sweet counsel, and come to the house of God in company. Let us together, and let all who may hear of the same, magnify the Lord for what he hath done ; let us call upon our souls to bless his name, saying, not unto men, O Lord, not unto means, but unto thy name be all the praise !

AND now I have a word more by way of address to sinners. What think you my friends, of a religious life ? Is it to be preferred to a life of sin, or not ? “ Mark the perfect, and behold the upright,” for their “ end is peace ;” “ blessed are the

F

the

the dead, which die in the Lord, even so saith the spirit, for they rest from their labors, and their works do follow them." Compare a life of religion, and a life of sin together, judge of them by their respective ends, and then chuse you this day which to embrace. I know you are all ready to say, "let me die the death of the righteous, and let my last end be like his"! Be as concerned that the lives you here lead in the flesh may be such as their's, flowing from the same principles; and I doubt not but it will be well with you. Tho' religion is ever attended with crosses more or less, yet it is worth embracing, and will stand by you both living and dying, while the joy of the wicked is but for a moment, "like the crackling of thorns under a pot," and expires in endless anguish.

LET me persuade you then by the joyful deaths of many of God's children, to chuse God for your portion as they have done. Let it be the resolution of each one of you, "as for me I will serve the Lord." Don't dare to entertain a thought as tho' their joys were only a delusion, the products of a warmed imagination; no, not for any thing, least ye be found fighters against God: Those joys were the effects of the holy spirit's witnessing with their's to the truth of his own work. No greater happiness can I wish you in this life, than this, that you may experience the same divine operations they have had, and find the comfort of it at last, as they have found. O chuse the godly for your companions; follow their examples, and prize their society.—Let me in a particular manner recommend this to the younger part of my auditory, "forsake the foolish and live, and go in the way of understanding;" be the companions of them that "fear God,
and

and keep his commandments.” Acquaint yourselves more with one another for religious purposes ; I cannot but urge it upon you as a matter deserving of your consideration, to form yourselves into societies for cherishing serious impressions upon one anothers minds, and helping one another forward in the way to heaven. I leave with you those encouraging words “ then they that feared the Lord, spake often one to another, and the Lord hearkned and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name ; and they shall be mine saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him ; then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.”

AND now let me address my self to the children of God, and those in particular who have been perplexed with the fears and horrors we have been speaking of. Can you find in your hearts to despair notwithstanding what you have heard of God's dealings with many of his saints ? O let the example I have been setting before you exhilarate your spirits. The last time I saw the person lately deceased, she said, “ O Sir, charge others from me, by no means to let go their hope in spiritual darkness, but to go on waiting upon God who won't leave them. As for my self, if my life is spared, tho' I have little reason to expect it, I will go to every one I can find, that is in the case I have been in, and tell them by no means to give out, for such an one as I, have obtained mercy.” Tho' she is deprived of

such an opportunity as this, and happy for her that she is, yet she speaks to the living ; she speaks to her friends and acquaintance ; she speaks to all christians from her grave, to them that are trembling under the fears of death, in this manner, “ be not afraid only believe, remember me.”

REJOICE in this, O christian, that there is the same God, the same Jesus to appear for you ; and that your unworthiness can never be so great as to prevent it. O go on resisting temptations, and walk more closely with God in duty, both private and public : In all your hours of darkness, say with the Psalmist, “ why art thou cast down, O my soul ? why art thou disquieted in me ? hope thou in God, for I shall yet praise him, who is the health of my countenance and my God.” Lay up the promises in your minds ; when you have any comfortable experience on any one day, lay it up against the next day, lest you fall to doubting again, and more than ever. Labor to be lively and active christians, to walk exemplarily as Christ also walked, that you may bring in abundant honor to your God and Redeemer ; “ be not conformed to this world,” but more and more “ transformed by the renewing of your mind ;” “ walk circumspectly, not as fools but as wise, redeeming the time.” “ Stand with your loins girt, and your lamps trimmed and burning ;” “ be ye not as those virgins” who slumbered and slept, while the bridegroom tarried ; be ye as they that are waiting for the coming of their Lord, and watch, lest coming suddenly he find you sleeping ; be ye followers of them who tho’ faith and patience do inherit the promises,” and shortly light may arise to you in the darkness of death, as it hath to others. O don’t dare to think

think hardly of God or of his ways, because of the long and bitter distress some have been in. That pious handmaid of whom we have been speaking, a few days before her death, said, "She hoped no body would be discouraged on her account from holding on in the ways of God, or think hardly of God because of any thing she endured: "No," said she," let them rather think me happy as er I am dead, even tho' I should be miserable to all eternity, than dare to say or think any thing in the least dishonorary to God, I would not have them do it for the world." Be not discouraged then, O people of God; don't dishonor your Savior by unbelief: You don't consider what you are doing, that you are making work for repentance. Lift up the hands that hang down, and strengthen the feeble knees, let your hearts wax strong, all ye that wait for the Lord. O speak often one to another, and encourage one another, and the more as ye see the day approaching, when the dead in Christ shall arise, "when this corruptible must put on incorruption, and this mortal must put on immortality; so when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory."

F I R S T.



